

SOUTH DAKOTA

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LETTER OF TRANSMITTAL

DEPARTMENT OF HISTORY
State of South Dakota.

Hon. Charles N. Herreid,
Governor.

Herewith I hand you the biennial report of the State
Historical Society, as required by section 28, chapter 135, of
the laws
of 1901.
Pierre, August 1, 1902.

DOANE ROBINSON,
Secretary.

1. Mdewakantons (People of Spirit Lake).

Lived on Mississippi River near St. Paul.

2. Wakpekutes (Leaf Shooters). Lived on

Minnesota River in vicinity of Mankato.

3. Wahpetons (People of the Leaves).

Lived on upper Minnesota near Lac qui Parle.

4. Sissetons (People of the Swamp).

Lived in vicinity of Big Stone Lake.

5. Yanktons (People at the End, referring to the position they occupied in the great tribal councils). Lived on Missouri River near Yankton.

6. Yanktonaise (People Near the End).

Lived on upper James River from Redfield to Devil's Lake. The Assiniboines are an offshoot of this band.

7. Tetons (People of the Prairie). his division includes all of the Sioux living west of the Missouri.

These four bands were called collectively Isanties (Santees), meaning people who use knives, or people who once lived on Knife

Lake. They all roamed into South Dakota time out of mind.

1. *Uncpapas (People Who Camp by Themselves).

2. *Sihapapas (Blackfeet).

3. *Itazipchos (People Without Pows; French, Sans Arcs).

4. Minneconjous (People Who Plant by the Water). They lived between the Black Hills and Platte River.

5. Oglalas. They lived along the Niobrara.

6. Sichanques (Burnt Thighs; French, Brules). They lived on White River.

7. Oohenonpaas (Two Kettles, from circumstance that at one time two kettles of meat saved the band from starving). Lived near Fort Pierre.

*These three bands were closely allied and lived near Grand River.

Chart Showing Divisions of the Dakota or Sioux Indians and the Habitat of Each Band Before White Invasion

**Extract from the Inaugural Address of Governor Charles N. Herreid to the
Seventh Legislative Session, State of South Dakota.**

The time has arrived when the state should encourage the incorporation of a State Historical Society by making a reasonable appropriation for the work of such an organization. Such a society should be duly incorporated and have for its specific object the collection, preservation, exhibition and publication of materials for the study of history, especially of our own state and the great northwest. In its constitution it should provide for stability and public confidence by making the state officers, judges of the supreme court, the members of congress and presidents of state educational institutions, ex-officio members of the society. Means should be provided for securing the precious material which will be of incalculable value to an historical museum, and which is being destroyed and lost forever; for acquiring documents and manuscripts and obtaining the personal recollections of the actors in our formative period. Each year, as it rolls along the endless pathway of eternity, is thinning the ranks of the sturdy pioneers who laid the foundations for such a splendid commonwealth. Before it is too late, let the life history of the old settlers be written and preserved as a part of the history of the wonderful growth and marvelous development of this region. Here a memorable migration, a mighty wave of humanity swept over the boundless unbroken prairie, producing a panorama the like of which never has been and never again will be seen anywhere. In urging the importance of this work, which coming generations will appreciate, I will appropriate the memorable words of Carlyle: "Let the record be made of the men and things of today, lest they pass out of memory tomorrow and are lost. Then perpetuate them, not upon wood or stone that crumbles to dust, but chronicle in picture and in words that endure forever."